

Kindly forward to other Muslims

Message for Muslims who say Allah is everywhere!

Who is Allah? 112. ONENESS(AL-IKHLAS)

In the name of God, the Most Gracious, the Most Merciful

1 Say, 'He is God, the One, 2 God, the Self-sufficient One. 3 He does not give birth, nor was He born, 4 and there is nothing like Him.' Al Quran

Where is Allah?

"The Compassionate has rose over the 'Arsh."

Al-Qur'an 20:2

"And verily, your Rabb is Allah who created the heaven and earth in six periods of time, and then rose over the 'Arsh."

Al-Qur'an 7:54

"Are you sure that He Who is Above the heaven will not cleave the earth beneath you? Or are you sure that He Who is above the heaven will not send against you a stone-charged hurricane."

Al-Qur'an 67:17-18

And to Allah belongs the east and the west. So wherever you [might] turn, there is the Face of Allah . Indeed, Allah is all-Encompassing and Knowing. Al Quran 2:115

Maulana Maududi says in his commentary on this ayat, "Means ALLAH neither belongs to the east nor to the west. He is the Lord of All directions and all locations but HE himself is not enclosed in any special location"

The context of the Ayat

This Ayat is referring to the change of 'Qiblah'(direction). Previously Muslims used to face the Bait ul Muqaddas as their 'Qiblah', but now Muslims are being prepared for a change in their 'Qiblah'. At the same time Muslims are being told that 'Qiblah' is nothing more than a direction. You are not worshipping the 'Qibla' but you are worshipping your lord who needs no direction. It is for your unity that these directions are prescribed. There is a Hadith in Jami' Tirmidhi which informs us of the context of this Ayat.

Sayyidna Abdullah ibn Aamir ibn Rabi'ah reported from his father that he said, "We were travelling with the Prophet (SAW) on a dark night and did not know the direction of the qiblah. So everyone prayed in the direction opposite him. In the morning, we mentioned that to the Prophet (SAW) and the verse was revealed (so where so ever you turn, there is Allah's countenance).

(Jami' Tirmidhi Hadith 345, Sunan Ibn e Majah 1020)

"For every nation there is a direction to which they face (in their prayers)"

[al-Baqarah 2:148]

(Say (O Muhammad):"To Allah belong both, east and the west"), (2:142)

English - Tafsir ibn kathir on: And to Allah belongs the east and the west. So wherever you [might] turn, there is the Face of Allah . Indeed, Allah is all-Encompassing and Knowing. Al Quran 2:115

Facing the Qiblah (Direction of the Prayer)

Allah said,

اللَّهُ وَجْهَهُ فَتَمَّ تَوَلُّوْا فَاَيْنَمَا وَالْمَغْرِبُ الْمَشْرِقُ وَلِلَّهِ

And to Allah belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne). Surely, Allah is Sufficient (for His creatures' needs), Knowing.

This ruling brought comfort to the Messenger of Allah and his Companions, who were driven out of Makkah and had to depart from the area of Al-Masjid Al-Haram.

In Makkah, the Messenger of Allah used to pray in the direction of Bayt Al-Maqdis, while the Ka`bah was between him and the Qiblah. When the Messenger migrated to Al-Madinah, he faced Bayt Al-Maqdis for sixteen or seventeen months, and then Allah directed him to face Al-Ka`bah in prayer. This is why Allah said,

اللَّهُ وَجْهَهُ فَتَمَّ تَوَلُّوْا فَاَيْنَمَا وَالْمَغْرِبُ الْمَشْرِقُ وَلِلَّهِ

(And to Allah belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne)).

Ali bin Abi Talhah said that Ibn Abbas said,

"The first part of the Qur'an that was abrogated was about the Qiblah.

When the Messenger of Allah migrated to Al-Madinah, which was inhabited by the Jews, he was at first commanded to face Bayt Al-Maqdis. The Jews were happy, and the Messenger of Allah faced Bayt Al-Maqdis for some ten months. However, the Messenger of Allah liked to face the Qiblah of Ibrahim (Al-Ka`bah at Makkah), and he used to look to the sky and supplicate. So Allah revealed,

السَّمَاءِ فِي وَجْهِكَ تَقَلُّبَ نَرَى قَدْ

(Verily, We have seen the turning of your (Muhammad's) face towards the heaven) until,

شَطْرَهُ وَجُوهَكُمْ قُولُوا

(turn your faces (in prayer) in that direction), (2:144).

The Jews were disturbed by this development and said, 'What made them change the direction of the Qiblah that they used to face' Allah revealed,

وَالْمَغْرِبُ الْمَشْرِقُ لِلَّهِ قُلْ

(Say (O Muhammad): "To Allah belong both, east and the west"), (2:142) and,

اللَّهُ وَجْهُ فَتَمَّ تَوَلَّوْا فَأَيْنَمَا

(So wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne))."

Ikrimah said that Ibn Abbas said,

اللَّهُ وَجْهُ فَتَمَّ تَوَلَّوْا فَأَيْنَمَا

(So wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne)) means,

"Allah's direction is wherever you face, east or west."

Mujahid said that,

اللَّهُ وَجْهَهُ فَنَّمَّ تَوَلَّوْا فَأَيْنَمَا

(So wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne)) means,

"Wherever you may be, you have a Qiblah to face, that is, Al-Ka`bah."

However, it was said that;

Allah sent down this Ayah before the order to face the Ka`bah.

Ibn Jarir said,

"Others said that this Ayah was revealed to the Messenger of Allah permitting the one praying voluntary prayers to face wherever they wish in the east or west, while traveling, when in fear and when facing the enemy."

For instance,

Ibn Umar used to face whatever direction his animal was headed and proclaim that the Messenger of Allah did the same, explaining the Ayah,

اللَّهُ وَجْهَهُ فَنَّمَّ تَوَلَّوْا فَأَيْنَمَا

(So wherever you turn (yourselves or your faces) there is the Face of Allah)."

That Hadith was also collected by Muslim, At-Tirmidhi, An-Nasa'i, Ibn Abi Hatim, Ibn Marduwyah, and its origin is in the Two Sahihs from Ibn Umar and Amr bin Rabi`ah without mentioning the Ayah.

In his Sahih, Al-Bukhari recorded that Nafi said that;

whenever Ibn Umar was asked about the prayer during times of fear, he used to describe it and would then say, "When the sense of fear is worse than that, pray while standing, or while riding, whether facing the Qiblah or not."

Nafi then said, "I think Ibn Umar mentioned that from the Prophet."

It was also said that;

the Ayah was revealed about those who are unable to find the correct direction of the Qiblah in the dark or due to cloudy skies and, thus, prayed in a direction other than the Qiblah by mistake.

The Qiblah for the People of Al-Madinah is what is between the East and the West

In his Tafsir of this Ayah (2:115), Al-Hafiz Ibn Marduwyah recorded that Abu Hurayrah said that the Messenger of Allah said,

الْعِرَاقُ وَأَهْلُ الشَّامِ وَأَهْلُ الْمَدِينَةِ لِأَهْلِ قِبْلَةٍ وَالْمَغْرِبِ الْمَشْرِقِ بَيْنَ مَا

What is between the east and the west is the Qiblah for the people of Al-Madinah, Ash-Sham and Iraq.

At-Tirmidhi and Ibn Majah recorded this Hadith with the wording,

قِبْلَةٌ وَالْمَغْرِبِ الْمَشْرِقِ بَيْنَ مَا

What is between the east and the west is a Qiblah.

Allah's statement

عَلِيمٌ وَاسِعٌ اللَّهُ إِنَّ

Surely, Allah is Sufficient (for His creatures' needs), Knowing.

Ibn Jarir said,

"The meaning of Allah's statement is that Allah encompasses all His Creation by providing them with sufficient needs and by His generosity and favor.

His statement,

عَلِيمٌ

(Knowing) means, He is knowledgeable of their deeds and nothing escapes His watch, nor is He unaware of anything. Rather, His knowledge encompasses everything.

Additional information:

(From Prophet Muhammad pbuh) Among his deeds is the gesture of pointing up with his finger, when addressing the people in the greatest gathering, on the Day of 'Arafah during his Farewell Pilgrimage. He asked the people, "Have I not conveyed the message?" and they said, "Yes!" He asked again, "Have I not conveyed the message?" and they said, "Yes!" He asked a third time, "Have I not conveyed the message?" and they said "Yes!" Each time, he said: "O Allah, bear witness!" - pointing up to the sky and then at the people. He also used to raise his hands towards heaven when he made du'a (supplication), as reported in many ahadeeth. This is proof via his actions that Allah is exalted and high.

An example of an approval of the Prophet (peace and blessings of Allah be upon him) which indicates that Allah is exalted and high is the hadeeth (report) concerning the young slave girl, to whom the Prophet (peace and blessings of Allah be upon him) said: "Where is Allah?" She said: "In heaven." He asked, "Who am I?" She said, "The Messenger of Allah." So he said to her master: "Set her free, for she is a believer."

Comments by author on 2:115

Every where we look we see the creations of Allah the signs of Allah. Allah's creations are everywhere so when we look at animals trees birds insects trees mountains rivers these are all here on earth but when we face them these are not the faces of Allah because how exactly Allah looks like we don't know we believe in the unseen and there is nothing comparable to Allah. So all these creations are not faces of Allah all these directions are not faces of Allah but these are all creations signs of Allah the creator the owner of all creations and all directions. To Allah belongs everything and everything is not Allah. Allah is aware of everything and Allah knows everything. Allah has knowledge of everything about every places locations directions so by knowledge and wisdom Allah is aware of all. Allah is almighty all known closer to us then our jugular veins by his knowledge he knows everything but he is not physically present everywhere nor he is in everything. Allah is above the heavens above his throne. Allah knows the best. Allah is greatest.

Message for Muslims who say Allah is everywhere!

If Allah is everywhere then we are surrounded by Allah that means we are inside of Allah which also means we are part of Allah so saying Allah is everywhere is associating partner with Allah and this is shirk but many Muslims do not understand or do not know that the Quran says Allah is above his throne above the heavens. After explaining and giving the daleels from the Quran if someone still claims that Allah is everywhere then he will be following his desires over daleels and after explaining if he still says Allah is everywhere then this is shirk and Allah does not forgive shirk. Allah is not everywhere and we are not surrounded by Allah and we are not inside of Allah. We are not part of Allah. Allah has no partners. We must explain others with daleels from the Quran that Allah rose above the throne after creating everything. Allah is not part of the creation. Allah isn't and was never part of any creations. Allah is not and was never part of the creation so saying Allah is everywhere means Allah is inside the creation but Allah is not a creation so Allah is separate different from the creation and Allah is not within his creation Allah is not inside nor everywhere of his creation. Allah is separate from the creation. Allah is different from the creation. Allah is unique and there is nothing comparable to Allah. After giving daleels after explaining that Allah is not everywhere and saying Allah is everywhere this actually means we are surrounded by Allah it actually means we are inside of Allah and it means we are part of Allah it means Allah is part of his creation it means Allah is within inside his creation that's what Allah is everywhere means and this is shirk and kufr. After explaining if the person still says Allah is everywhere then he is upon shirk because he is associating partner with Allah and this is kufr because he is rejecting the verses of Quran which says Allah rose above his throne above heavens After creating everything and then this person is no longer a Muslim. But Many Muslims who do not have proper knowledge and they do not know the meaning of saying Allah is everywhere they don't know this is shirk So they are ignorant but are still Muslims and we have to explain them in the best manner as possible. But if they understand this is shirk they know what means Allah is everywhere and

believe say claim we are surrounded by Allah or Allah is within the creation and reject daleels from Quran and choose to follow their desires over daleels then they have left Islam. May Allah guide and give us and others understandings.
Ameen

Allah knows the best.

Sincerely Faisal Fahim A Servant of Islam

Jazakumullahukhairan